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Birds other than those hunted (cf. Hunt) are sometimes caught and eaten by children. On the other hand the adults sometimes do not despise turtles and lizards. The turtle, ǂkxuri·s (in Little Namaland: /hu·ǂrob), is killed with a stone and roasted in an open fire in its shell. Meat and eggs are enjoyed without anything added to them. If the woman wants to use the shell as a buchu box, the soft parts are scooped out, the intestines removed and the rest roasted. [Picture: Zonurus polyzonus Smith, actual size] 1/4

Several kinds of lizards, such as the one pictured here, called *//uru·s, are roasted in the hot ashes and eaten primarily by the young Hottentots. [189] The fat of the //uru·s and of a new Mabuia species which is taken from the body of a freshly killed animal, is wrapped in grass by the children and sucked like candy.

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The insect world also provides the Hottentots with several welcome dishes. The most modest one consists of a kind of beetle called *|nu/ms. These beetles are eaten only by the children, roasted or raw, after the head, legs and wings are pulled off. [Picture: larva 2/3 of Acanthophorus capensis White, on the left hiding in a passage made by itself, about 4/5 natural size). The starvelings "Bushmen" who roam around in Great Namaland eat a large black beetle, Acanthophorus capensis White, called */naori·b, prepared in the same economic way. The finger-sized larva of this beetle, the thorntree worm, *//kxũ·ǂu·ǂnis, bores into the heart wood of the Acacia horrida Willd deep long tunnels, which it fills with its excrement. The digested wood mass, often drenched with the fluid rosin of the tree, overflows out of the bore-holes and solidifies to a dark-brown crisp mass which looks as though it had a sugar coating. It is eagerly collected and eaten by the Hottentots, both young and old. [Picture: Acanthophorus capensis White. About 4/5 natural size.]

[190] The larva themselves are also a delicacy. In order to reach them, they burn the thorn tree when it is moribund or dead. With sharp sticks they pull out of the glowing wood larvae that have cooked in their own fat. Or they wait until the larva sticks its rear out of the bored hole for passing excrement and spear it with a thorn.

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Finding a home of edible termites demands sharper eyes than finding the thorn worms. One must find the place to dig down into the underground dwelling of Hodotermes viator (Latr.). The dung of the animals gives the first indication, tiny balls that lie in heaps ranging in size from very tiny ones to those as large as mole hills. In the area of these dung heaps can be found the mouths of the underground

1/2 [see p. 16(A) - Au.] 2/3 [see p. 16(B). - Au.]

136 resembles our house cat, the most but is stronger and above all has longer legs. The tail is slightly bushy at the end. The basic coloring is grey, mixed with light-brown tones, which are more prominent on the ventral side as far as the throat. The bending side of the front legs and of the hind legs from the heel down is colored more or less black. The stretching sides and outer sides of the front legs are spotted black, those of the hindlegs from the knee down have black crossbands. The rich black banding of the tail is irregular. On the belly as well as on the inside of the legs and in the area of the throat, the brownish-yellow sometimes lightens to a pure white. There are also black horizontal bands on the inside of the front legs.

21. The lynx, Felis caracal Guldenst., (Cape D. rooikat), called !hā?b, is not uncommon in Great Namaland. The tufts of hair on the ears prove the identity of the pelt at first glance. The pelt is nothing special, colored an even brownish-red with little shading. Only on the head, ears and upper lip and on a stripe between the inner corners of the eyes and nose does any black appear.

Whether the other kinds of cats known in South Africa, the so-called tijgerkat, Felix serval Erxleben and the little Felis nigripes Burchell can [282] be encountered in Great Namaland, I cannot say. The Hottentots with whom I hunted, did not know them. The former is supposed to be not uncommon in northern Namaland (51), the latter

51. K. Dove, Deutsch-Südwestafrika, Ergebnisse einer wissenschaftlichen Reise im südlichen Damaralande. (Ergangzungsheft Nr. 120 zu "Petermanns Mitteilungen," 1896).

could wander over from Kalahari in the east.

[85] 22. A favorite wild animal of the youthful hunter is a Viverridae, the "dwarf," a Cynictis species, probably Cynictis penicillata (G. Cuv.), (Cape D. geel meerkat), called ?!u?ri/ēb, not unlike a weasel in flight. The little animals can often be seen sitting upright in front of the holes of their colony.

A related, but somewhat larger and darker kind, the ?nū//ēb of the Hottentots, seems to belong to the Herpestes genus.

Whether the genet, Genetta, exists in Great Namaland, as I assume it does, I was not able to discover. It does not seem to be numerous although it is common in Little Namaland, in southern Hereroland and in the Kalahari and therefore could penetrate our territory from the south, the north and the east.

begin right behind the ears, lie like a dark-brown pelt. Towards the back they change suddenly into pointed white and dark-brown banded quills that are as thick as a pencil. From the nape to the beginning of the quills there is a comb of long flexible bristles that extends down the middle line of the back. When the quills are erect, the animal seems to be twice as tall as it actually is. The rattles at the rear end of the body complete the list of the animal's weapons of terror. 136

[287] The Hottentot name for the porcupine, !noa·b, is perhaps connected with !noa- : to become grey. Both words correspond in initial tone level and rising word-tone. !noa·b would then mean "grey head," corresponding to the general impression that the nocturnal animal arouses in the dark or the pale light of the stars.

36. The mouse and rat-like rodents are hunted and eaten by adult Bergdamaras as well as by half-grown Hottentots. A study of the skins and skeletons that I collected, will tell us how to classify the rat-sized animal which they call *!haŏb, duru·s (3, sz.) is a collective name for various mouse species. They distinguish a night mouse, tsŭ·χudurus or !uru·s, and a kind with a pelt striped lengthwise belonging to Arvicanthis which they call *χoma·b. [224]

37. The ground squirrel, Xerus capensis Kerr., is called */ga·eta χnĭ/b.

38. The smallest hoofed animal, rodent-like in its mannerisms, the rock rabbit, Procavia (Hyrax) capensis (Pall.), (Cape D. dassie), called !aŭ/b, often finds its way into the hunter's pot. The young are called *//gi/bigu. The rock rabbit inhabits the clefts in the rocks in great numbers near watering places.

39. In conclusion there are a number of mamals to be mentioned which the Hottentot occasionally traps rather than hunts regularly. He will not let the aardvark, Orycteropus afer (Pall.), called /kxubu·s, escape if he should happen to meet it during the day in an open field. But he must be really suffering from hunger before he will decide to undertake an uncertain difficult ambush at night in front of its hole. (See Kalahari.) 224 136

40. Hunting the elephant shrew, Macroscelides, called haus (in Little Namaland called !kxau?/guib) is an amusement for boys. They differentiate two kinds as far as I could see, justifiably so: a lazy one, which is easily caught, "sleepy mouse," *//um·haus, and the "quick mouse," *!kxoŏ·haus, which can be recognised by its bald ears that shine through reddish when it is alive. [859]

41. The baboon, Papio porcarius (Boddaert), (Cape D. baviaan), called /nŏ·/rab, or as the older people call him /nŏ·rab, is seldom

every step, and carries it as though his neck (|aos) were "wet" (/ã i.e. like a soft, flexible juicy flower stalk). His opposite, a man whose pride expressed itself in a perpetual stretching of his backbone, was called "the hollow one" °|nẽ-/b by the men; by the women: °/ã-sa|ã-b, because his penis (|ãb) was new (/ãsa) i.e. very potent. 551 522

That the bow-legged person (°//kã̃-aseb), the person with a pot belly (°//ã-etab), the person with red hair (°/a-batana-b), acquire an epithet before an hour has gone by is obvious.

Other teasing names refer to events. A high official who sometimes got off his horse during a trip to pick up a stone or a beetle was called the "junk collector," °na-boreb, from the first day of the journey. Another was named °|u-/rila-ogorab, "the white-throated raven," after he was seen in a stiff white collar and a black coat for a reception, although he was usually dressed shabbily.

Finally a soldier who spent a whole day stubbornly wooing for the favor of a Bastard girl who refused him was generally called °ǂnũ-sore ǂgã-/b by the Hottentots at his station, "he who sits (ǂnũ) there even when the sun (so-res) goes down" (ǂgã-/).

## 4. Children's Games

I have been able to observe children's games frequently. 857 524

a) When they are an imitation of the activities of the adults, they reflect the double nature of the Hottentot as a herdsman and a hunter. The boys sometimes catch mice alive (a simple task when they have found a nest), shut them up in little mud kraals as milk cattle and castrate the males except for one which they keep as the bull of the little herd.

[309] When hunting with little home-made bows with feathered Eragrostis stalks as arrows or with stones as their only weapons, they call the lizards their springbok, the elephant shrew are elephants, (see p. 287, no. 40) a rat-like rodent the lion and the striped mouse the zebra. The wild animals are properly skinned and cut up. Whoever has killed a bird, plucks it and makes a good trade as is done with ostrich feathers. 857 526

The Boers' ox wagon is also so popular in Namaland that the children have taken it over into their games. Large wingless grasshoppers are acceptable draught animals. They yoke the strong insects that are half the length of a finger to a little hand-made ox wagon. They attach the yoke to the rope that draws the wagon and span the animals properly, first the left rear ox with the yoke strap on the outside, then the one on the right 857 527

with the strap next to the drawing rope etc. They seem less interested in the wonderful sight of 24 grasshoppers yoked together than they are in imitating as well as they can the customs of the adults. 857 534

In their games, in spite of all the childish activity in any particular one, there is often much that has an educational value. The boys do not always band together just for brief games and then scatter; they often organize themselves together for a year or longer. They elect a chief, a captain, who chooses his lieutenant; as all older boys do, these two choose younger ones as personal servants. Punishment for disobedience, a tribute of tobacco or food, is not merely playful; it is often quite serious for a boy who has to earn his own keep. The captain has to abstain from using physical force. He delegates one of his group to carry out any punishment that he considers necessary. The adults allow their boys to be judged by their contemporaries and thereby strengthen the system of the self-education of youth. 857 561

Because of the early sexual maturity of this race, it is not surprising that the boys often have sexual intercourse before they have outgrown childish games. In one case the boy had to pay the chief a tribute. In another case the captain even decided arguments in love affairs. He took a girl away from one boy and gave her to another and thus overstepped the bounds of childish play. 836 857

When there are no clashes with other groups to satisfy their belligerent feelings, war games are sometimes arranged. If, for example, [310] one of the cattle guards has found a thorn bush with wasp nests, then the group arms itself with sling shots which they make out of a piece of skin and two straps. They take their stand about 20 paces from the tree. It is now the duty of the lieutenant to climb up the tree and to break a piece of the nest loose and bring it to the captain. It is no easy test of courage for the boy, clothed only in a leather apron, to approach the angry swarm. Once he has completed this task, the band begins the bombardment of the nests. In the case that I remember the boys did not succeed in destroying the nests. As a punishment on that evening they were not allowed to drink milk from their goats which their parents or masters had turned over to them for their needs. 857 526

Outwardly, the //abi game imitates the military customs of the adults only symbolically. In the imagination, however, they are clearly visible. A thorn from the giraffe acacia or the thorn tree is placed on a thin stick that is slightly longer than a finger. This arrowlike toy is clasped between the fingers as the illustration shows and flipped forward and down by withdrawing the thumb, sending it into a pile of seeds as long as a finger. These are in the open or covered with sand so that they will not scatter when the thorn

lands among them. The speared reeds are supposed to be cows and are therefore called gu/mati. The children themselves feel like victorious soldiers who are dividing their booty by games of chance. [Picture. Position of the hand in the game of raffling booty.] 857 526

The imitative games of the Hottentot children are particularly worthy of notice as they represent the only stage in their life in which an artistic drive seeks definite outlet. The half-grown boys between the ages of about eight and sixteen make toys from clay, and bake the clay in a fire to give it nuances of color as well as hardness. 857 524 323 532

The figure of a white man is in the middle of the first group, standing behind a horse. [See Figure I.][1] The narrow [311] high bridge of the nose of our race astonishes the Hottentot with his wide low nose and provokes him to caricature. On the right next to this figure is a smoking, native woman with [steatopygia]. Behind her, with the pigs, is a boy by an iron three-legged Boer cooking pot. The wooden nose piece is interesting in the riding ox. [Pictures I., II. The fat-tailed wether is bucking a billy goat. The kneeling guard aiming his rifle with one closed eye shows careful observation.] [312] Figure II shows a pair of ostriches on the left, the male emphasized by its natural ornament of feathers and by its size. The artist, at any rate, did not see the giraffe in Namaland, but probably in some zoo in the Cape colony. The oryx antelope and the springbok are recognizable by their pointed horns and lyre shaped horns respectively. Of the two scorpions with their threatening stingers raised up, the one on the right is better made. The young herdboy has plenty of opportunity of observing baboons. The events reproduced here he has obviously observed carefully. The other figures represent a frog, an iguana and a turtle.

The last group of clay figures (Fig. III) represents an ox wagon, which the old Boer with his long whip directs from the front box, while the native guide seeks the way. [Picture. Figure III]. I would like to point out especially the naturalistic reproduction of the lead oxen that are pushing powerfully against the yoke.

In these sculptural attempts one can recognize everywhere the ability to reproduce the characteristic element of the object from direct observation, without contemplation. It is the same primitiveness that differentiates the drawings of prehistoric man from those of our children, who reproduce objects more intellectually (with whom they are now being closely compared).

It is strange that the Hottentot's undoubted ability to reproduce things in sculpture is extinguished when the age of childish games is passed.

[1] [Figure refer to p.112B. — Analyst]

1: Schultze--1128 N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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[p. 311]

The fat-tailed wether is bucking a billy goat. The kneeling guard aiming his rifle with one closed eye shows careful observation.

1: Schultze--112C N-6 (1903-1909) 1907 FX13 Hottentot FX13
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III

An ox wagon. The old Boer with his long whip directs from the front box, while the native guide seeks the way.

[p. 3:4]

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γ) Four beginnings are possible. You can move:
from $a^7$ to $b^6$ and $b^5$
or from $a^8$ to $b^7$ and $b^6$
or from $b^8$ to $b^7$ and $b^6$
or from $a^9$ to $b^8$ and $b^7$.

δ) Moving the tokens. Only during the first move is one permitted to take tokens from the middle of one row and place them in the other row. After that one must move without skipping a hole and only counter-clockwise. Moving from one row to another occurs only around the right hand corner of the playing field (see arrow).

Moving consists in the following. The player picks up the tokens from one of his holes and divides them singly in the following holes. If the player ends his move in a hole containing more than one token, he must pick these up. They are taken out and moved forward. If, however, he ends with only one token in the last hole, the opposing team plays. If two or more tokens end up in the last hole that is used, and if at the same time the opponent has one or more tokens in the corresponding hole (of the same number) in row b, then one does not take the tokens from the hole where one ended but robs his opponent of all his tokens, which [315] lie in the row with this hole (i. e. all the tokens which are in the holes with the same numbers of the opponent's a and b rows).

One moves the stolen tokens according to the rules that obtain for moving them in one's own holes. The number of tokens in a hole can increase at will.

The winner is the team who succeeds in taking away all the opponent's tokens in the way indicated.

c) As an imaginative game, an amusement of the children and the women should be mentioned which consists in making certain rhythmic noises. The toy is called ǂa-bubu-s. A rectangular, flat little piece of wood is pierced in two places and a leather string is pulled through the holes. By swinging the two leather strings are so twisted that the piece of wood is set by rhythmically tightening and loosening the strings in a lively whirling motion as the string twists and untwists. Depending on the rhythm used they imitate the sound of a trotting horse, then a galloping one, then one running away. By blowing on the whirling wood they make the fleeing horse snort. A thin piece of wood serves the same purpose, the name of which, //ha-bahaib (from ha-bu = the running away of a shy animal) is evident from what has been said before. A little stick or a stalk of a certain kind of grass is placed between the lips and moved up and down with a finger, so that its humming imitates the rushing hoofbeats of a horse that has gone wild.

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Before we leave the children, it should be pointed out how their common activities unite them in friendship. The boys and the girls or both together, when they are coevals (/hā-/, vb.) and have grown up in the same place, consider themselves comrades (/gui//hā-/n) their life long. Each is the °//hā-/sab or the °/hō-/sab of the other. Usually I did not hear them call each other by their names but they addressed each other in a special form of intimacy as ao-tse in the masculine and a-Xase in the feminine sex. It is not necessary to list individually the duties of those of the same age to each other. The general duty of this comradery which includes all the others is sticking together in all phases of life.

[316] 5. The Dissolution of the Family

The dissolution of the family usually occurs early under present-day conditions. Formerly the large stock of cattle, similar to one of our large peasant farms, held the family together for a long time in the interest of economical operation and complete use of the property. Today the Hottentot is forced to earn his living as an early age in the service of the white man and so the children often separate when they are only half grown.

To what extent the death of one of the parents loosens the family ties cannot be measured without a knowledge of the laws of inheritance. I have not made any studies in this field.

I was only able to find out about burial customs. As they are maintained today, they are a mixture of old traditions, of Christian influences and of the progressive degeneration of the folk customs. The eyes of the corpse are closed, the body washed by old women and stretched out on its back. The arms are placed at the sides and the hands placed next each other in the lap with the back of the hand up. Skins are used as a shroud. They are wrapped around the body with the hairy side in and sprinkled with buchu powder and then sewn together. The face is kept uncovered until shortly before interment, then the tip of a skin that has been kept for the purpose is placed over it and sewed together loosely.

The body stays alone in the hut, lying on covers on the floor. The relatives, neighbors and friends spend the night together outside singing. Before the body is buried, the funeral feast begins. The men who dig the grave eat before they start the work. When the grave is about 3/4 of a meter wide and scarcely the depth of a man, a low, narrow side niche for the body is hollowed out at the bottom along the side of the grave. Usually burial takes place on the afternoon of the day after death. The

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> Another way can be derived from the pleasure that the Hottentot, as probably every people does, experiences when he refines the movements of his body and makes them the expression of his emotions. Thus, the natural movements of the body, which are rhythmical in themselves, have become dance motions. And since among the Hottentots we encounter dance and music and accompanying song texts in close relation, a second source of conscious rhythmization of language appears here of its own accord.

!ga-rrrase, !õba /kχu-bi te, ĩ-ta tsaũ.ba !na-n !ã-, ta-naba ǂnu.i si !" "You filthy beast (!garab is the penis, used as a curse word), lend (/kχubi) me (te) the ax (!õba); let (ĩ) me (-ta) chop up (!nanı̃) the calf (tsaũba)." "I will split (ǂnui) your (si) head (tanaba)."

It follows that anybody who understands the language of the animals can also take part in their conversation by means of cries.

## B. Cries

The name of a woodpecker (probably the Dendropicus picus cardinalis Gmel.), tĩ-tĩ-ǂes, imitates the sustained call of the bird. The Hottentots of my party always interpreted this as an erotic enticement and mockingly pass it along to an imagined Bushman by crying: "!nuru//kχum gaitse, nẽ gye tĩrĩses si χaibe ra ǂbe !" "You old Nurukum (proper name), this woodpecker is calling for you to copulate with her!"

[386] As among us, children discuss the animals with which they play. Thus, they try to make the *//kχaobas lizard lie still by singing to it: [Translator's note: two bars of music omitted.] "han - sib //nao - se, ǂãb t(u)mi //goe re," "Hey, you, Hamib's (fictitious proper name) grandmother, why don't you sit down!" (Literally, "Lie down like an arrow.") 533 857

A dung beetle, that the children spear in order to hear the humming of its flapping wings, is lured with the words: [Translator's note: four bars of music omitted.] "//nao - ba, //nao - ba o /aru ai ǂgu - ũ." "Naobas-beetle, oh, why don't you sit down on the manure!"

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The children try to enchant the chameleon with the words: "!no·mtsi !no·meba, a·ma !nu·rubas õ·ab !" "Humpy old hunchback, child of grandmother (*amas) Nurubas!"

The baboon is honored by an especially exhaustive address. In a deep wadi near the Orange River we heard the apes calling on the surrounding cliffs. To the first one that became visible one of my Hottentots called the following greeting which is widespread among the people*: 533 539x

> *Cf. Bleek's translations of animal songs from the manuscripts of the Grey Library in Capetown.

"herẽ·tse, hẽ·retse!
/hu·mi /ha·rutse,
//a·retse, //a·re /kχã·baĩtse,
!na·obe gye //ga·ns //(e)ĩ /na·os(e)n !
/nabu· !nani·b ai gye mã·tse
/nabu· a·maĩtse !
tsoa·ba gye /gaz·s !"

"For heaven's sake!* You are gleaming with fat!**

> *Actually something like: "Good God!" from heere, the Dutch designation for "lord" with the Hottentot vocative ending of the masc. sing.

> **The blades of the /hu·'mi/haru·s rush (see p. 229) glisten like fat; a hide that glitters like this is supposed to be the ornament of the young baboon. The opposite address which I also heard goes: "/no·ro /kχo·nibetse"; /kχo·nibeb is an edible underground bulb with a pale exterior.

"Old Lefty*! You are loaded down, you are loaded down with

> *The use of the left hand is considered a sign of dexterity.

[826]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama



and during the day, when the cattle are at pasture, he is fed upon this milk. The little boys early begin to herd the goats, every boy being entrusted with a number, whose milk he may use. It is not long before he is able to catch a beast with great dexterity out of the running flock, sit under or behind it, and milk it into his mouth. The little girls remain always with their mother, and gradually learn to assist her in the daily household tasks; to see that a standing supply of firewood is maintained, to prepare the food and the ointments for the body, to fetch water, to make the reed mats, and keep the hut in repair, and so on.[1]

Among themselves the children play games of various kinds. In some they imitate the doings of their elders—catch mice, for example, put them into a small kraal, then castrate all the males excepting one, which is kept as the ram of the herd. They prepare small bows and arrows for themselves, with which they hunt small animals such as lizards, mice, and birds; make clay figures of human beings, cattle and other animals which they burn in the fire; and compete with one another in throwing sticks to a distance, concealing stones in their hands, and so on.

Children of about the same age, both boys and girls, who grow up together in the same place, regard one another as "mates" (*/gui //han*) for the rest of their lives. Often enough they do not address one another by name, but use the intimate terms *aotse* (voc. of *aob*, man or husband) and *axiase* (voc. of *xais*, woman or wife). As children they play together in bands, usually closely organized for a year or more. They elect for themselves a "captain", who chooses his "lieutenant"; both have younger boys as their personal servants. They direct all the games and other activities, and even settle the love disputes of the others. Disobedience of their orders or such misbehaviour as sexual intercourse is punished with a fine of tobacco or food, often enough a fairly severe penalty when food is none too plentiful. The adults are content to leave in their hands the regulation of their coevals, thereby strengthening this system of self-government of the young. In later life the close bond between age-mates remains unbroken, and, indeed, the whole spirit of their relations is one of deep friendship and mutual obligation throughout life.[2]

In social life generally age carries prestige, and differences in status are often marked to some extent by relative age. Every junior is

[1] Schultze, op. cit. 300; *idem*, "Südwestafrika," 207; Schinz, op. cit., 98.
[2] Schultze, *Namaland and Kalahari*, 308–15; cf. Hoernlé, "Social Value of Water," 522–3.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

# CHAPTER XIV

# ART AND KNOWLEDGE

## Decorative and Plastic Art

532 Judged by the standard of the Bushmen, the Hottentots are distinctly poor in artistic productions. Painting and engraving on rock, one of the outstanding features in the culture of the former, does not
531 appear ever to have been practised by the latter. Their decorative art at the present time is confined mainly to scratching or incising simple rows of dots or lines of crude chevron, zigzag or fishbone pattern on the outer surface of their metal armbands and rings. Occasionally also simple triangular designs are burned round the mouth of their wooden vessels, or scratched on the stems of their serpentine pipes; while the clay pots they formerly made are sometimes found decorated round the neck with rows of dots or short, broad lines, apparently produced by incising.[1] No other form of decorative art is known to occur.

532 The rudiments of a plastic art may be noticed among the young
857 boys, who often model toys out of clay, which they burn in the fire to obtain shades of colour as well as hardness. These toys consist in figures of human beings, cattle, game and other animals, sometimes also in group compositions such as a team of oxen pulling a wagon. Schultze describes and figures some of them, which are skilfully modelled and by no means devoid of artistic appeal, in some cases even showing a lively sense of caricature, as in representations of Europeans.[2] But the talent here shown is not carried over into later life, and no modelling or carving of any description analogous to this is done by adults.

## Music and Dancing

533 If the Hottentots are deficient in the plastic arts, their musical
535 talent at least is highly developed. The joy in imitative representation, in the fancy-free expression of stored-up impressions, lives in both young and old. Their delight and talent in mimicry is shown in

[1] Schultze, *Namaland und Kalahari*, 249–51; Schönland, "Hottentot and Bushman Pottery," *passim* and pl. ii.

[2] Op. cit., 310–12; cf. Hahn, "Die Nama-Hottentotten," 335.

843 they frequently massage her. During the last months before the birth the young woman generally goes back to her mother. The older relatives of the mother function as midwives and are by no means inefficient. By rising too soon, however, 846 the mother unfortunately exposes herself to danger and diseases among women are consequently not unusual. The 851 christening lies in the hands of the father. In olden days 551 every child received a Nama name reminiscent of the circum- 843 stances just antecedent or subsequent to the birth, but the 642 Christian Nama have given up this custom, and Biblical and European names are very general lately. The midwife who assists at the birth often gets a present which consists of two goats when a boy is born; when a girl is born, this is reduced by half.

857 5. It is held that the adolescent girl will very soon be a 871 help to her mother, and boys have to look after the herds from their very early youth. In this matter the school has to fight many a fight with the parents, who do not realise that, in order to make progress, the child has to attend classes regularly. The mother always regards it as more proper to employ the girl at home, and when a goat is lost, it is much more important to send the boy into the pastures to look for it than that he should attend school. But a change has taken place in this respect and the Nama now learn to understand that a regular attendance at class will be of importance to the child in later years.

841 6. When at the age of 12-14 years the first menstruation sets in with adolescent girls, the whole family celebrates the occasion. In a corner of the hut which is separated from the rest of the room by means of a curtain, the girl is isolated and adorned with all sorts of ornaments by the feminine members of the family. A festival day is appointed, and in families where old customs are still adhered to the girl is given fresh cows-milk to drink. The milk must come from a cow that has its first calf. If this cow does not die during the days of the menstruation or if she does not get ill, the girl is harmless. But if the cow should die it is proof that [784] this girl possesses special powers, and she dare not drink milk from the herd again during the days of menstruation lest she imperil the herd.

[754] Her menstrual blood is looked upon as effective poison which, when dry, they rub from the clothes and mix with [757] hated people's food in order to kill them. The blood of the harmless girl on the other hand is used as medicine for sexual diseases amongst men.

593 7. The brothers and sisters call one another by their names. 576 The parents are also accustomed to calling their children by their names unless they prefer to call the little sucklings "Little Father" or "Little Mother." But children are not allowed to call their parents or their parents' elderly relatives

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana



412 539 The bored stones were made by the men for the women. Our ancestors made them. We did not make the stone scrapers (or knives). The Bushmen made them.

*Note :*

412 This text was given, on *Tabab*, *Teteb* and *Iis* being shown a bored stone and some other artefacts from Sheppard Island. The word */khares* also means a " hammer," a fact which seems to imply that they were put to more uses than the one here indicated. Wikar (G.M. p. 88), speaking of the deep pits for trapping wild animals, has recorded their use as late as 1779. " They have," he writes, " a *kirri* of olive-wood, which is cut into a sharp point, and somewhat about the middle of the *kirri* is a round heavy stone in the centre of which a hole has been bored ; through the weight which the kirri gathers from the round stone " the digging is made easy. Cp. for other uses in South Africa Mrs. Hoernlé, " A note on bored stones among the Bantu " in *Bantu Studies*, v, p. 253-255 ; and also for the Korana, Meinhof, *Die Koranadialekt des Hottentottischen*, p. 14.

411 They did not merely shoot with bows and arrows. */Kutsi's* mother told him that the men of her generation used to throw (*≠:noa*) large stones from one side of the Vaal across the river (which is here 150 yards broad from bank to bank) and hit and kill men or animals on the opposite bank.

Bows and arrows

411 539 *!ha:b ɪa:kwa di |kwa. ikje !horakwa !ha:b di |kwa tama. ikje |ko:kwa |ga: kha:di |kwa |kurubekwa khama |kuru ha. ikje ||hākx$^{g}$ausakwa torob !na gei kha:di thi ≠:a:kwa thikwa ≠:noa. ikje !hami!na, |kû:di thi gaokwa thikwa surugub !na !kxo:e. ikje gōab |kwa !hamme.*

Translation :

[85] [224] The Bushmen used poison. The Korana did not use poison. The young boys played with small bows as playthings. The warriors shot in the war with large bows and arrows. In the chase, the springboks and the wildebeest were trapped in the pit. Then they were killed with an assegai.

Informants : *Dguli*, *Matiti* and *Kheis*.

[77] I take it that the meaning is that the Korana originally did not use poison. But when the Hottentots had come into contact with the Bushmen, their arrows were poisoned.